THE DEFENCE OF F. *John Baptiſt Girard*, JESUIT, and Rector of the Royal Seminary of Chaplains of the Navy in the City of TOULON; AGAINST THE ACCUSATION OF *Mary Catharine Cadiere.*

PART I.

Containing his State of the CASE.

The Third Edition.

LONDON:

Printed for, and Sold by J. ROBERTS, in *Warwick-Lane*; and by the Bookſellers in Town and Country. MDCC.XXXII.

(Price Six-pence.)

EX DONO
Bibl.
Bodl.
R. DOUCE.

Advertiſement.

HAving lately publiſhed the Memorial in favour of Miſs Cadiere, *'tis but common juſtice to let the World ſee Father* Girard's *Defence in Anſwer to it; eſpecially as it contains a State of the Caſe very different from hers, and is no leſs curious and inſtructive; and alſo becauſe the Reader may here expect to find thoſe Arguments which determined half the Members of the Parliament of* Aix *to vote in his favour, ſo contrary to the Hopes, at leaſt to the Wiſhes, of the Virtuous and Juſt.*

The First Part, which is here offered to the Publick, contains Father Girard's *Narrative of the Matter of Fact; and will immediately be followed by a Second, wherein he refutes the Charge brought against him; and that by a Third, in which he accounts for the Springs and Motives of this Prosecution; and, for his own Vindication, produces his Letters to Miss* Cadiere, *and hers to him.*

THE MEMORIAL OF F. *John Baptiſt Girard*, AGAINST *Mary Catharine Cadiere.*

IF the Accuſation formed againſt Father *Girard* makes ſo great a noiſe in the World; if it is become the Subject of all Converſations, not in *France* only, but perhaps in foreign Countries; it cannot be denied that this is entirely owing to the induſtry and pains with which *La Cadiere* and her Adherents have propagated the Scandal. 'Tis owned, indeed, that the Publick, naturally curious and inquiſitive, about ſuch things eſpecially as are ſingular and extraordinary, has conceived a Prejudice againſt the principal Objects of this Affair ſo much the more readily,

that nothing has been omitted to render them odious: but we preſume to flatter our ſelves, that the ſame Facts related in a plain artleſs manner and ſupported by unanſwerable Proofs, will eaſily re-eſtabliſh, or rather confirm the great Character of Virtue, which Father *Girard* had ſo juſtly acquired by his Zeal and his Labours for the Salvation of Souls, and defeat all the Stratagems which have been made uſe of to leſſen or deſtroy his Reputation.

For this purpoſe, we ſhall follow, as near as may be, the Order pointed out to us by the Author of the Memorial for *La Cadiere*. We ſhall firſt ſtate the Matter of fact, but ſo as it actually paſſed, and with the ſtricteſt truth; we ſhall next refute the ſeveral Heads of the Charge brought againſt Father *Girard*; and laſtly, we ſhall endeavour to diſcover the Spring of theſe Accuſations, with the Motives that produced them: and we hope, that from theſe ſeveral Parts added together, there will reſult ſuch a ſtrong Conviction of the Father's Innocence, that even thoſe who may already be prejudiced againſt him, ſhall be forced to own it, and conceive a juſt Indignation againſt the Authors of the Calumny.

As the Perſon who is here to ſpeak, or muſt be ſuppoſed to ſpeak in his own defence, is a Prieſt, and a Regular, one who, notwithſtanding all the Reflections that have been caſt both upon his Doctrine and his Morals, is firmly attached to the Principles of his Religion, and to the Practice of the ſevereſt Virtues; we ſhall therefore have a ſcrupulous regard to our Expreſſions; and far from dipping our Pens in gall

gall and bitterneſs, we ſhall carefully avoid every thing that may in the leaſt ſeem contrary to the moſt ſacred Rules of Charity and the ſtricteſt Decency.

The CASE.

FAther *Girard* having for ten Years reſided in the City of *Aix*, where he acquired a diſtinguiſhed Reputation, as well by his Virtue, as by his rare Talent in the Pulpit, was ſent to *Toulon* as Rector of the Seminary of Chaplains of the Navy; and arrived there on the Eighth of *April*, 1728. The Fame of his Merit had got there before him; and his Preſence, added to his Sermons, very much increaſed the great Opinion that had been conceived of him. In a little time, the Confeſſional of Father *Alexis*, the bare-footed *Carmelite*, was intirely deſerted, and moſt of the Devotees of the third Order of St. *Thereſe* choſe Father *Girard* for their Director.

Mary Catharine Cadiere appeared one of the forwardeſt. That Girl, though not above eighteen or nineteen, had for ſome years diſtinguiſhed herſelf among her Companions; who firmly believed her to be endowed with extraordinary Gifts of Prayer, and favoured by Heaven with uncommon Graces: Father *Alexis* often ſaid ſhe was another St. *Catharine* of *Sienna*; and as ſhe ſometimes fainted away at Chappel, he called her Swoonings the *Careſſes of the Divine Spouſe*, and her Companions called them *Strokes of Divine Love.*

In order to gain credit with her new Director, and fix herſelf in his Eſteem, above all the reſt of his Penitents, ſhe pretended to have fre-

quent Viſions and Revelations; and declared that what had engaged her to make choice of him for her Confeſſor, was, that one day, when he was coming out of the Church of the *Carmelites*, from celebrating the Canonization of St. *John* of the Croſs, our Saviour pointing to him, ſaid to her in expreſs Terms, and with a very diſtinct Voice, *That is the Man whom I have appointed to bring thee to me.* Theſe are the Words ſhe has always made uſe of in relating this Story, and ſhe has told it a thouſand times.

Worldly People may impute this piece of Conduct to the Weakneſs of her Mind; but it ought not to be reckoned ſtrange, if Perſons more particularly devoted to Piety, and long trained up in the Simplicity of the Goſpel, are of another opinion: perſuaded that the Almighty's Arm is not ſhortened, but that for his own greater Glory, and the Conſolation of his Elect, he can ſtill work the ſame Miracles which he hath formerly ſhown, they more readily give into the belief of any extraordinary things that are told them. Accordingly, Father *Girard* entertained no Suſpicion of the Truth of what he heard, he contented himſelf with ſuſpending his Judgment; and though he determined nothing as to the reality of this pretended Viſion, yet he thought he might make uſe of it to bring this Soul to a greater Love of God, and a more perfect Self-denial; as appears from his Letters produced in the Proceedings.

It is proper to obſerve here by the by, that *La Cadiere* told ſeveral Perſons, particularly ſome of the Nuns at *Ollioules*, who muſt have depoſed it in the Proceedings, that long before Father *Girard* came to *Toulon*, God had plainly ſhewed him

him to her in a Viſion, and told her his Name, aſſuring her he would one day ſend him to be her Director.

The firſt Year of his Direction paſſed without any thing extraordinary in her Conduct; but about the Month of *June* 1729, having filled her head with the *Lives of Saint* Thereſa, *the bleſſed* Angela de Foligny, *St.* Catharine *of* Sienna, *and her of* Genoa, *&c.* which ſhe had from other hands than thoſe of her Confeſſor, ſhe reſolved to imitate, and even to excel them. She went more frequently to the Sacraments, appeared more regular and more fervent; in a little while ſhe had intimate communications with God; ſhe talk'd of nothing now but irradiations, conſolations, and ſignal favours.

Father *Girard* conſidering her as a privileged Soul, and imagining, perhaps, that he now began to perceive the effects of the firſt Viſion, which ſhe had communicated to him, applied himſelf more particularly to her Direction. *La Cadiere* perceiving ſhe ſhould find all thoſe qualities in her Confeſſor, that were neceſſary to make her deſign ſucceed, begun the part ſhe had long reſolved to act in the following manner.

She had read in the *Lives of the Saints*, particularly of the Female ones above-mentioned, that before they were favoured with Raptures and Extaſies, they had paſſed through very ſevere Trials; ſo as to be tormented and beaten by Devils. Accordingly, before ſhe would pretend to any Miracles, ſhe reſolved to paſs thro' thoſe Trials; and the better to deceive her Director, ſhe told him, that in a Viſion ſhe had ſeen a Soul, in a ſtate of mortal Sin; and, that our Lord promiſed her he would have mercy

upon

upon it, if ſhe would ſuffer in its ſtead, offer herſelf a Sacrifice for it, and conſent to be tormented by evil Spirits in a ſtate of Poſſeſſion, as ſhe calls it in her Depoſition.

Father *Girard*, who did not think his Penitent had either Conſtancy or Virtue enough to go through ſuch a State, did not approve of the pretended Sacrifice; but ſhe, willing to ſhow her Director, that ſhe had more Virtue and Reſolution than he imagined, obſtinately perſiſted in her firſt Deſign; and about the end of *Nov.* 1729. the ſpiritual Conſolations and ſenſible Graces which for ſome Months ſhe had received in ſuch abundance, entirely ceaſed, and were ſucceeded by dryneſs and barrenneſs; her bright Irradiations were followed by a dark Night in her Soul. Soon after ſhe complained, that ſhe was haunted by the Devil, who, as ſhe pretended, diſordered her Imagination, rendered her incapable of application to any thing, eſpecially to Prayer; filled her with black and diſmal Ideas, and tentations to uncleanneſs: which is ſomewhat difficult to comprehend, ſeeing ſhe now affirms, that ſhe does not ſo much as know what is meant by impure Ideas. Her Pains and Torments increaſed, inſtead of diminiſhing; the Devil went ſo far as to torture her Perſon; ſhe was ſeized with Convulſions and Contorſions, loſt her Speech, and the uſe of all her Senſes, which ſhe ſaid was the effect of the intolerable Pains that ſhe was made to ſuffer.

Hereupon, Father *Girard* was for the firſt time called to her Houſe, where he, as well as her Mother and her Brothers, was afterwards frequently witneſs of her deplorable Condition.

We

We forgot to take notice, that she has two Brothers in the Church; one of whom is only a Secular, and the other a Jacobin: the latter having taken his Batchelor's Degree in Divinity at *Paris*, returned to *Toulon* about two months before *La Cadiere* began to be possessed. They both appeared equally concerned at their Sister's Disorder, and frequently came to the Jesuits Convent, earnestly begging Father *Girard* would come to her.

In this manner did *La Cadiere* pretend to be possessed and beaten by evil Spirits from the latter end of *November* 1729, till the middle of *February* 1730. About that time Sister *Remusat*, Nun of the Visitation at *Marseilles*, whom Father *Girard* directed by Letters, died in the Odour of Sanctity. This Opportunity she improved to get rid of her Possession, with advantage to her Character. For she gave out, that Sister *Remusat* appeared to her, in the midst of a Company of Angels, and happy Spirits, and delivered her out of the power of the Devil; and in order to insinuate the Belief of this Vision, in the most pleasing and irresistible manner, to Father *Girard*, whose great Veneration for that holy Sister was well known, she or her Brother the Dominican composed a Memoir, containing all that God had revealed to her, touching Sister *Remusat*: and this Memoir she put into the hands of her Confessor with the desired effect.

La Cadiere's Deliverance from her Possession, by the Prayers of Sister *Remusat*, happened but a little before Lent 1730. which is a Season of Penance and Mortification to the generality of Christians, and proved to her a new Source

of

of Miracles. This is that Lent of which she, or her Brother the *Dominican*, composed the famous Journal, which was produced in Court, and which is so very full of extraordinary Adventures. It would be necessary to copy it entirely over, if we would show into what a pitch of Extravagance a Girl will run, who is possessed with the impious Fury of Saintship: but we shall only observe, that she therein says, she passed all that holy Season without swallowing any Nourishment except Water; tho' it has been prov'd that she eat, both in presence of her Brother who wrote the Memoir, and when she was by herself, as she has been forced to own: That the Consideration of the Sufferings of Jesus Christ, and of the Sins of Men, made her lose a prodigious quantity of Blood; tho' Father *Girard* could perceive no alteration in her habit of Body: That she received a Wound on the left side, by seeing the Heart of Jesus Christ pierced in many places; That she communicated twice or thrice in a miraculous manner; That two of her Ribs were raised considerably higher than the rest, by a Transport of Divine Love; and lastly, That on *Maundy-Thursday* she fell into a Trance, wherein she continued till the *Saturday* following, at 11 in the Morning; during which time, she accompanied our Saviour, in Visions, through all the Mysteries of his Passion; That, like him, she was scourged, crowned with Thorns, and nailed to the Cross; that she died, descended into *Limbo*, rose again, and ascended into Heaven with him; and that while she thought herself really in Paradise, God told her, that for his Glory she must return again to the Earth; that

St.

St. *Thereſe*, and St. *Clare*, both begged her of our Saviour, each for her own Order; that St. *Clare* having obtain'd the Favour, ſhe awaked from her Trance, got up, having lain upon the Bed all the time of her Viſion, eat heartily, and walked about without any inconvenience from her wounds: for ſhe pretended, that having been crucified in Viſion, ſhe had actually felt all the Agonies of that cruel Death; and that the Prints of the Nails ſtill remained in her Feet, much like the Stigmas of St. *Francis*, and that ſhe ſhould alſo have had them in her Hands, if ſhe had not prayed our Saviour not to allow it: but ſhe did not beg the ſame Favour with reſpect to the Crown of Thorns, the Marks whereof were viſible round her Head.

By this Sample one may judge of the reſt of this Performance, as well as *La Cadiere's* ſurprizing Character. It muſt be owned, one cannot ſufficiently admire that Father *Girard*, with all his Underſtanding and Knowledge, ſhould never conceive the leaſt Suſpicion of this Girl, whoſe Artifice appeared ſo evident from the extraordinary Nature of the Facts and Viſions related by her: but alas! the pious good Man, was wholly wrapt up in Contemplation, and full of the Goodneſs of God to his Creatures, believed ſuch things might be; and that ſatisfied him.

Some time after this croud of extraordinary Events was paſſed, ſhe acquainted Father *Girard*, that God would manifeſt himſelf to her in a very uncommon manner; that ſhe muſt die in order to ſee him as he is; that ſhe ſhould loſe all her blood little by little; that ſhe ſhould fall into an extreme weakneſs, and be crucified

a ſecond time through Love, as ſhe had already been by Juſtice.

Accordingly, *May* the 7th in the Evening ſhe told her Mother, that next day ſhe would ſee ſomething very extraordinary; ſhe put on clean Linnen, and changed the Sheets of her Bed, in order, as ſhe ſaid, to receive her Saviour's Viſit with decency.

Next morning ſhe ſent her Mother out of the way upon ſome pretence or other, who returning above half an hour after, found her Daughter ſpeechleſs, ſenſeleſs, and her Face beſmeared with blood, as formerly on *Good-Friday*. Father *Girard* was called, as well as her Brother the Dominican, and ſome Devotees: but Father *Girard* retired ſoon after. About ten a-clock ſhe repeated at length, as her Brother the Jacobin affirmed, the proper Service of the Day; but the Devotees who were preſent, heard nothing diſtinctly but the Lord's Prayer, and the Creed. She afterwards made motions with her lips, as if ſhe had been receiving the Communion, and gave the Benediction to the Company. Father *Cadiere*, who was upon his knees at the bed's head during the whole Scene, told M. *Giraud*, and ſome other Perſons that came in, that his Siſter had juſt ſaid Maſs, gave them an account of her Stigmas, her Trances, and her Viſions; particularly one of a Veſſel that was in imminent danger of ſuffering Shipwreck upon the Black Sea, on board of which were three Jeſuits, and a Man who had the Air of an Officer; that knowing him to be in a ſtate of mortal Sin, ſhe earneſtly prayed our Saviour, who appeared to her over the Veſſel, that he would be pleaſed to deliver it from Shipwreck; that her requeſt was granted, and that as a proof of this Miracle, the

Angels

Angels had brought her the Bills of Lading, which she had put into Father *Girard*'s hands. 'Tis true, that when she related this Vision to the Father, and he asked her for the Bills, *La Cadiere* promised she would make them come into her Box; but finding it impossible to work such a miracle, she at last brought her self out of the Scrape by telling him, that to punish her for some slight faults, the Angels had carried away the Bills of Lading again; so that Father *Girard* never saw them.

Mean time *La Cadiere*, having told her Confessor after *Easter*, that God had called her in the extraordinary manner above related, to embrace the Order of St. *Clare*, could not now draw back; she therefore determined her Choice to the Convent at *Ollioules*, which is about a league from *Toulon*: but Father *Girard*, who was still in doubt, and durst not venture to form any certain judgment concerning her miraculous vocation, resolved to try her for some time, that he might thereby discover if her Call was really from God or no. And during this short Space of time, *i. e.* from *April* 25th till *June* 6th that she went to *Ollioules*, happened the most critical facts objected against Father *Girard*. But those who will take the pains to bestow a little attention upon the circumstances of those facts, and the motives upon which he acted, will possibly forbear to censure him, and begin to pity him. He is after all a very upright Confessor, full of zeal and religion, who was prejudiced in favour of his Penitent, whom he thought a Saint on account of the thorough knowledge which he imagined he had of the Secrets of her Conscience, whose eyes and ears were equally struck with numbers of miracles,

who believed that our Saviour took pleaſure to operate in her, but yet was not fully ſatisfied of it, and therefore endeavoured to inform himſelf better. This is the Point which we intreat our Judges ſtill to keep in view, and theſe are the diſpoſitions of mind with which the facts we are about to relate ſhould be read, in order to form a ſound Judgment of them.

Beſides, we do not advance for Truth, a Story forged at pleaſure, to ſurpriſe the unwary, and vindicate Father *Girard*'s Conduct at any rate; the Proofs of what we ſay, will appear in his Letters produced in the Proceedings, and publiſhed at the end of this Memorial.

To begin then: *La Cadiere* having aſſured Father *Girard* that ſhe was loſing all her blood in a miraculous manner, which muſt unavoidably cauſe her death; the Father, who could not eaſily give credit to the pretended Miracle, becauſe there appeared no Symptoms of it in her Countenance, or her Habit of body, which ſtill continued the ſame, went to *La Cadiere*'s Apartment, where ſhe having ſhut the door ſhewed him an earthen pot, wherein was a quantity of a reddiſh and blackiſh liquor, and then put the pot out of the room, to free him from its offenſive ſmell. This fact, ſimple as it is, has nevertheleſs given occaſion to one of the groſſeſt Calumnies that could be invented againſt Father *Girard*. 'Tis pretended that this liquor was the effect of an Abortion; that a Maid being upon the ſtairs next to *La Cadiere*'s Chamber, received the Pot from her, and heard Father *Girard* cry out, *What madneſs!* But Father *Girard* proteſts, in the Sincerity of his Heart, that he ſaw not the Maid, nor ever opened his

mouth

mouth to pronounce the words which they have made him ſpeak.

They farther alledge, that ſome porringers of water, which he gave her to drink, were the cauſe of this Abortion. 'Tis true, that *La Cadiere* pretending to be very thirſty when her Confeſſor was alone with her, that ſhe might have an opportunity to prepare her ſelf for ſome new ſcene which ſhe deſigned to act before him, he had the Charity to go himſelf, and fetch her ſome water in a porringer; and that water, pure and natural as it was, have they converted into a potion capable of producing the moſt horrid of all crimes.

Hence it appears, that *La Cadiere* every day promiſed Father *Girard* to make him witneſs of ſome new Miracles, and remove his doubts; ſometimes ſhe pretended that ſhe was lifted up into the Air, and that her Wounds changed their colour and figure, according to the ſeveral motions and influences of Grace; ſometimes that ſhe ſweated blood, which ran from the Crown upon her head down her face; and ſometimes ſhe put into his hands Caps ſtained with that blood. At other times ſhe would ſhow him a napkin, with which ſhe ſaid the Angels had wiped her face, the print whereof was left upon it; ſometimes ſhe would ſhow him her Stigmas, or give him a Croſs, which was miraculouſly brought her by our Saviour Jeſus Chriſt. All theſe facts appear, either from *La Cadiere*'s Memoirs, or the Letters produced in the proceedings.

Now, Father *Girard* frankly owns, that upon theſe occaſions, and to ſatisfy himſelf about the truth of the facts, he ſometimes went to *La Cadiere*'s houſe; and as he was afraid leſt they

they ſhould be divulged before he had maturely examined them himſelf, he uſed the precaution to lock himſelf up in *La Cadiere*'s Chamber; which was moreover a very little one and touched the Stair-caſe, ſo that thoſe who paſſed backwards and forwards might eaſily have ſeen what was done, or have heard what was ſaid, if he had not taken care to ſhut it himſelf, or let *La Cadiere* ſhut it.

But whatever meaſures Father *Girard* could take to conceal the miracles, which he believed God wrought in favour of his Penitent, ſhe told them to ſo many people by way of ſecret, as did alſo her Brothers the Dominican and the Clergyman, that they came to be whiſpered about Town; and though no body as yet knew any thing of the matter, beſides a certain number of Devotees, Father *Girard* endeavoured to ſtifle the rumour, by engaging *La Cadiere* to execute immediately her deſign of retiring into a Convent; and for that purpoſe he wrote to the Abbeſs of the Monaſtery of *St. Clare*, at *Ollioules*. His Letter has been produced in the proceedings.

Every thing being prepared for her entring into the Convent, *La Cadiere* reſolved firſt to make a Pilgrimage to the *Holy Cave* *. As ſhe was to paſs through *Aix* and *Marſeilles*, ſhe promiſed her Confeſſor to write to him from the former; but having already given him the Memoir concerning the Affair of Siſter *Remuſat*, written by her Brother the Clergyman's hand, which ſhe made the Father believe was her own, ſhe was very much perplexed how to be-

* La Sainte Baume *is a Cave in a Rock, on the top of a high hill near* Marſeilles, *in which* Mary Magdalen *took up her Reſidence, when ſhe removed from the* Eaſt *into* France, *as the Catholics pretend.*

have.

have. However, her Brother the Dominican brought her off; for he compoſed at *Toulon* the Letter that was to be ſent thither from *Aix*, the Clergyman copied it, and gave it his Sifter before her departure: it was dated at *Aix*, *May* 19. and produced in Court, in Father *Cadiere*'s own hand, and full of blots and ſcratches.

La Cadiere ſet out *May* the 17*th*, in Company with Mrs. *Guyol* and Mrs. *Reboul*, both F. *Girard*'s Penitents. Nothing remarkable happened in her Journey to *Aix*, except that, as ſhe affirms, ſhe found her ſelf lifted up into the Air while ſhe was in the Coach. As ſoon as ſhe got there, ſhe remembered the promiſe ſhe had made her Confeſſor; but notice being taken in the above-mentioned Letter, that *La Guyol* would alſo write a line or two with her own hand, *La Cadiere* called for an Inkhorn, pretended to write her Letter, and then deſired *La Guyol* to write at bottom: but when ſhe came, ſhe found no ink in the inkhorn, and the pen very bad; ſhe expreſſed her ſurpriſe at this to *La Cadiere*, and asked her how ſhe had done to write her letter? To which ſhe anſwered with a laugh, *that ſhe muſt know, nothing was impoſſible to her.* *La Guyol*, with a good deal of pains, could ſcrawl out no more than the two firſt letters of her name, and ſo the Letter was ſent back to the place where it was written, and *La Cadiere* went forward to *Marſeilles*. There Miſs *Rigord*, whom F. *Girard* alſo directed by Letter, invited her to dinner: but juſt as they were going to ſeat themſelves at table, *La Cadiere* fell into one of thoſe fits of extaſy, which ſhe counterfeits ſo cunningly; they were obliged to lay her on a Couch, where ſhe continued while the reſt of the Company went to dinner. After dinner, *La Guyol* went up

to

to see her, and finding her recovered from her Trance, *La Cadiere* told her, that if she had staid with her, she would have had the Consolation of seeing her lifted up as high as the cieling.

May the 13*th*, *La Cadiere* returned to *Toulon*, and on the sixth of *June* entered into the Convent at *Ollioules*, where she was received by the Nuns as a Person highly favoured of Heaven. Before she went to *Ollioules*, Father *Girard* had desired her to set down in writing the extraordinary Graces which she pretended to have received in her Journey to *Aix*. The Dominican Father who wrote the Letter for her, composed also this Memoir; the original whereof, written with his hand, and all scrawled, was produced in the proceedings: but Father *Girard* received it in the Clergyman's hand, who copied it from the other. As soon as *La Cadiere* was fixed in the Convent, Father *Girard* begged two favours; one of the Abbess, that he might correspond with his Penitent, without having any of their Letters to each other opened, or seen by any body, promising they should contain nothing but spiritual advice and cases of Conscience; but Father *Girard*'s chief reason, which he prudently concealed, was, lest their Letters might discover something of *La Cadiere*'s miraculous Case; which he was the more careful to keep secret, because he was not yet fully persuaded of it, and that, supposing it to be real, he might by that means at least keep her humble. The other favour he begged of Father *Camelin*, Confessor of the Convent; and it was, that he might from time to time confess the young Candidate. They were both granted; so that Father *Girard* not only maintained a correspondence with *La*

Cadiere

Cadiere by Letter, but alſo went ſometimes to ſee her at *Ollioules*. Thoſe who read the Letters ſubjoined to this Memorial will judge for themſelves what they contain, or whether or no they favour, as is alledged, the horrible Charge which *La Cadiere*, and her Party, have had the impudence to invent.

As to the journeys which F. *Girard* made to *Ollioules*, they are ſo extravagantly multiplied in *La Cadiere*'s Memorial, that one would almoſt be tempted to give a particular account of them here; but not to interrupt our recital of the matter of fact, we ſhall only take notice that the number of theſe journeys will be particularized in the ſequel.

From *June* the *6th*, till *July* the *7th*, nothing extraordinary happened to *La Cadiere*, except that in one of her Letters of *June* the *11th* ſhe mentions a great loſs of Blood, to which the Superior was witneſs; the Sequel will ſhew that this Obſervation is not uſeleſs. But on *July* the *7th* ſhe repeated word for word, if the expreſſion may be allowed, the ſcene ſhe had acted at *Toulon*, on the *8th* of *May*. She ſhifted her own Linnen, and the Sheets of her Bed, and next morning ſhe was found motionleſs and ſenſeleſs, her Face was all beſmeared with blood, ſhe ſaid Maſs before the whole Society, which was aſſembled in her Chamber and kneeling round her Bed, ſeemed to receive the Sacrament, and at laſt pronounced the Bleſſing: and this ſcene held till eight in the Morning. Father *Girard*, who ſet out from *Toulon* for *Ollioules* at that very hour, was no ſooner arrived, than the Nuns informed him of what had happened to Siſter *Cadiere*, or rather the extraordinary event

of which they had juſt been witneſſes. Father *Girard* immediately entered the Convent with Father *Camelin* Confeſſor of the Society, and went to *La Cadiere*'s Chamber.

'Tis proper to obſerve, that this was the only time Father *Girard* ever entered the Convent, or the Chamber of his Penitent; and that the door was ſo far from being ſhut, that the Nuns were continually coming and going, as they ought to have teſtified in their Depoſitions.

'Tis likewiſe proper to obſerve, that *La Cadiere*'s pretended Tranſfigurations happened periodically between the 7th and the 9th of each month, beginning with that of *Good-Friday*, which fell on the 7th of *April*, and continuing on *May* 8th, *June* 9th, (at which time, as we obſerved, ſhe loſt a great quantity of blood, without thinking fit to make any Advantage of it) and *July* 7th, the day on which the Accident we are now ſpeaking of happened.

How violent ſoever it appeared, yet it did not hinder her from riſing about three in the afternoon, and accompanying her Confeſſor, with Father *Camelin*, and a great Number of the Nuns, as far as the gate of the Monaſtery. Being come thither, ſhe ſtept a little on one ſide to ſpeak a word to Father *Girard*; which a Lay-Siſter obſerving through a glaſs-window, ſhe told the Maid who ſtood by her, that Father *Girard* kiſſed *La Cadiere*; to which the other anſwered, that ſhe was miſtaken. 'Tis certain, and every body knows it, that Father *Girard* is quite deaf of one ear, and hears confeſſion only on one ſide; of conſequence it is abſolutely neceſſary for him to come very near, in order to hear

what

what is ſaid to him in a low voice; and this perhaps might give occaſion to the above-mentioned Lay-Siſter to judge of him as ſhe did. But other conſiderations will, in the proper place, more fully ſhow the falſity of this charge, as well as of the kiſs given *La Guyol* at the gate of the Jeſuit's College: Let us proceed.

After *La Cadiere*'s Transfiguration, the Nuns and her Brothers ſent accounts of it every where, and, as it commonly happens, failed not to exaggerate the Story, and to embelliſh it with the moſt wonderful and affecting circumſtances; they talked of nothing but Extaſies, Raptures, and Miracles without end; they compoſed Memoirs of it. In a little while there came crouds of people to *Ollioules* to ſee the Saint; Regulars and Seculars of both Sexes, every one run, every one ſtrove who ſhould be foremoſt; they opened to her the Secrets of their Conſciences; nay, they pretended that ſhe knew them, and conſulted her about future Events.

Mean while Father *Girard* was extremely uneaſy at the great Noiſe which his Penitent's pretended Miracles made in the world, became more reſerved than ever, and made a ſcruple of ſpeaking in favour of them, with the greater reaſon, that he begun to ſuſpect their Sincerity, becauſe *La Cadiere* had acquainted him, that ſhe intended to quit the Convent; and that ſoon after he heard ſhe had ſent word to her Mother, that if ſhe did not come and fetch her out, ſhe would ſoon be dead. This gave Father *Girard* occaſion to write her the Letter of *July* 26th, which one would think were alone ſufficient to clear him from every thing laid to his charge. He received an anſwer to it the 29th,

in which *La Cadiere* humbled her ſelf, and begged pardon for her fault; which her Director granted her, but not ſo fully as to lay aſide all his Suſpicions. For what confirmed him the more in them was, *La Cadiere*'s delaying ſo long to communicate to him the Memoir of her viſions and revelations, eſpecially thoſe which ſhe pretended to have had laſt Lent.

In order to a thorough underſtanding of this fact, which is one of the moſt important in the whole affair, it is neceſſary to go a little farther back. Father *Girard* had ordered his Penitent, after *Eaſter*, to ſet down in writing all the particular Viſions, and extraordinary Adventures, which ſhe had communicated to him in general; that he might examine them at leiſure, and thereby get ſome farther Satisfaction concerning the Conduct of God towards this Girl. She promiſed him ſhe would; but the work went on very heavily, as we ſhall ſee preſently.

When *La Cadiere* went to *Aix*, Father *Girard* fearing leſt during her Abſence ſome body might ſee, or perhaps ſeize upon certain papers of devotion and ſpiritual conduct, which he had lent her for her edification, as well as ſome Letters from Sifter *Remuſat*, and another Devotee who is ſtill alive, deſired ſhe would return them: whereupon *La Cadiere* immediately packt up all ſhe found in her box, and carried them to Father *Girard*. He being then buſy about other affairs, took the parcel of papers, and without examining them, threw them into a Drawer; nor did he ever think any more of them, till the Action brought againſt him awakened his Curioſity. Upon examination, he was exceedingly ſurprized to find among them

the

the firſt four pages of the famous Journal of *Lent*, very much blotted, and written in a hand which was altogether unknown to him, and would ſtill have been ſo, if a Father of the Jeſuits Convent who had in his cuſtody a Letter from Father *Cadiere* to M. *Camerle*, an Eccleſiaſtic, had not plainly ſhown him, that the Character of both was the ſame. Theſe four firſt pages, written by the *Jacobin*'s hand, were produced in the Proceedings, as well as the reſt of the Memoirs which *La Cadiere* delivered to Father *Girard* on the 21ſt of *Auguſt*, as ſhall be afterwards related.

La Cadiere, who, as we juſt now obſerved, begun to loſe ground a little in her Director's Eſteem and Confidence, found that Misfortune ſufficiently compenſated by the great Reputation of Sanctity which ſhe had acquired in the world; and particularly among the Nuns of the Convent, who could never enough admire her, extol her, or conſult her. Once however, her high reputation was attacked, and had like to have been ruined. For ſeveral days together, the Garden of the Convent had been robbed of Peaches; the Abbeſs being acquainted with it, ſet Spies upon the Thieves; theſe Spies perceived *La Cadiere* ſlily open the Garden-door, in the night time, eat as many Peaches as ſhe liked, and afterwards ſtuff her pockets: but the Perſon who was placed as Centinel upon the Garden, gently ſhut the gate by which ſhe entered, and which could not be opened but by one within the houſe; ſo that ſhe had time enough to awake all the Society, whilſt *La Cadiere*, who found her ſelf ſhut in, conſidered how to get out of this Scrape. And ſhe ſucceeded

ceeded very well; for moſt of the Nuns running to ſee the Thief, were aſtoniſhed at the ſight of *La Cadiere*, and could not command the firſt emotions of anger and ſcandal, which aroſe in their minds. But *La Cadiere* having told them that our Saviour had inſpired her to commit this Act of Gluttony, in order to humble her, and had promiſed her that if ſhe had reſolution enough to obey that impulſe of Grace, the tree which ſhe ſhould rob of its Peaches, ſhould for the future bear infinitely more beautiful fruit and in greater abundance; the good Nuns being confounded, preſently repented their raſh cenſure of her, and inſtantly returned her thanks for the Sacrifice ſhe had conſented to make of herſelf, in order to procure to their Convent ſuch an abundance of fine Peaches.

It muſt be owned, that the Nuns of *Ollioules* were not yet ſo great Proficients in myſtical devotion as to underſtand ſuch refined Piety; and it muſt alſo be confeſſed that from this time, ſeveral among them did not entertain ſo great an opinion of *La Cadiere*'s Sanctity, as they formerly had.

One may judge by this ſly trick of *La Cadiere*'s, how well ſhe was fitted for a Monaſtic Life. She made freſh Applications to her Director for his Conſent to quit it; ſhe wrote to him, that the neceſſity ſhe was under of eating Maigre all the year round with the Society, would inevitably kill her, ſeeing ſhe was not able to ſwallow one mouthful of it; and if by chance ſhe got it down, ſhe inſtantly threw it up again. But her Confeſſor not yielding to this reaſon, and inſiſting that ſhe ſhould continue in the Convent, with permiſſion however

to

to eat meat, if ſhe was abſolutely incapable of ſubſiſting upon Maigre; *La Cadiere* promiſed him a Miracle which ſhould ſhow him the Will of God ſo plainly, that he would be forced to yield to it: which was, that ſhe ſhould be immediately covered with Sores and Ulcers, which would diſappear the moment ſhe ſet her foot out of the Monaſtery; but the Miracle not coming to paſs, he perſiſted in his former reſolution.

La Cadiere having now tried in vain all the Stratagems ſhe could contrive to bring her Director to conſent to what ſhe ſo ardently deſired, and deſpairing to bring it about, propoſed to M. *Camerle*, an Eccleſiaſtic, a deſign ſhe had formed of making her eſcape to ſome place or other; and flattered herſelf ſhe ſhould ſucceed with him ſo much the more eaſily, that he had a very great opinion of her virtue. But not to deter him at once, and to preſerve the favourable opinion he entertained of her, ſhe made him believe that God called her to go and ſerve in the Hoſpitals of *Rome*, out of mere humility; and told him, that if he would aſſiſt her in that good work, ſhe had five hundred crowns at her diſpoſal. Upon his anſwering her, that he was not yet in Holy Orders, and that he deſigned to be a Prieſt before he went to *Rome*; *La Cadiere* replied, that was not neceſſary; and that if once he were a Prieſt, the Biſhop would not allow him to go out of his Dioceſe.

This happened about the beginning of *Auguſt*; and on the 11th, which was the Eve of St. *Clare*, Father *Girard* went to *Ollioules* in order to preach before the Nuns, on occaſion of their renewing their Vows. He expected that *La Cadiere* would have delivered him the Journal of

Lent,

Lent, which ſhe had promiſed him ſhould be ready againſt that day; but it was not yet finiſhed: and when her Director reprimanded her ſharply for delaying it ſo long, which gave him more reaſon for entertaining freſh ſuſpicions of her, ſhe reſented it ſo far as to tell him, that ſince he gave himſelf ſuch Airs, he ſhould never have it at all; and ſo left him abruptly. All next day, which was the Feſtival of St. *Clare*, ſhe did not appear before him, on pretence of being employed in ſaying the Offices and Prayers of the day. 'Twas this that gave occaſion to his writing her the Letter of the 15th, in which he reproved her very ſeverely for her Pertneſs; and *La Cadiere* begged his pardon by a very ſubmiſſive Anſwer.

At laſt the long-expected, and much-deſired Memoir of Lent was finiſhed, and Father *Girard* received it from the hands of his Penitent, *Auguſt* 21, at *Ollioules*, whither he went by order of the Biſhop of *Toulon*. It muſt be owned, that upon the bare ſight of this Piece, and before he had yet read it, the Father was very near returning to the Opinion which he had formerly ſo long entertained of his Penitent's Sanctity; but that impreſſion laſted a very ſhort while. For returning to *Toulon* that ſame evening, he had the mortification to hear next day, that the Memoir which he had deſired might be kept inviolably ſecret, and which was to have been communicated to none but him, was in ſome meaſure publick. By this means all his meaſures being broken, and ſuſpecting now the Hypocriſy of his Penitent more than ever, he immediately wrote her a Letter, complaining of her having publiſhed that Memoir; withal ad-

adviſing her, if any body had taken it without her knowledge, to make her complaint to the Superior; but telling her, that if ſhe had given it herſelf to any other than to him, he had no more to ſay to her; that ſhe might do what ſhe pleaſed, for that he was reſolved to leave her; deſiring that in what manner ſoever the thing had happened, ſhe would ſend him by *Marian Gravier*, the Bearer, all his Papers of Conſcience and his Letters. *La Cadiere* having received this Letter, which ſhe called a deviliſh one in the preſence of *La Gravier*, made a bundle of all the papers which Father *Girard* had ſent for, and gave them the Girl to carry to him. Among theſe papers he afterwards found one Part of the Memoir, beginning at the tenth day of Lent, and written in Father *Cadiere*'s hand, which he did not then know, together with the minutes of a great many Letters which he had received from *La Cadiere*, written, ſcrawled, and ſcratch'd by the ſame hand. All theſe were produced in the Proceedings.

Father *Girard* having attentively read this Memoir, and beſides reflecting upon *La Cadiere*'s ſingular vanity and forwardneſs, he at laſt opened his eyes, and by degrees conceived as much horror for her hypocriſy and impoſtures, as he formerly had eſteem for her; but his Charity, and ſome regards for his Superiors, fixed him in an invincible reſerve, and made him keep a profound ſilence: ſo that this Girl ſtill enjoyed an equal reputation for Sanctity, which the Father ſaw with concern, and knew better than any body how ill ſhe deſerved it. This was what partly determined him, beſides an Order from above, to return to *Ollioules*, with deſign

to make the laſt effort upon this wandring Soul, and to put her, if poſſible, into a courſe of ſincere repentance; but finding no motive able to prevail upon her, he firmly reſolved utterly to forſake her, and never ſee her more.

Mean time *La Cadiere* was in no ſmall perplexity; on one hand ſhe was upon the point of being forſaken by a Director held in the greateſt veneration at *Toulon*; What would People have thought of her Virtue? Her Reputation would undoubtedly have ſuffered by it; on the other hand, ſhe could not bear the thoughts of ſtaying any longer in the Convent, of being ſubject to the Rules of the Order, and ſupporting the Character of a Saint, as ſhe had raiſed it, by impoſtures and perpetual violence to her ſelf. In this extremity ſhe wrote three Letters ſucceſſively to Father *Girard*, on the 3*d*, 5*th*, and 9*th* of *September*, if poſſible to ſoften his reſolution againſt her coming out of the Convent. The Father returned no Anſwer to theſe Letters; but reflecting ſome time after, that perhaps the hour of winning her to God might be come, and being moreover unable to ſee, without the utmoſt concern, the certain ruin of a perſon for whom he once had ſo much zeal, goodneſs, and condeſcenſion; notwithſtanding the reſolution he had formerly taken, he made one attempt more to reclaim her. He determined therefore to return to *Ollioules* on *September* the 14*th*; there the firſt penance he preſcribed to her, was to conſecrate her ſelf ſeriouſly to the Lord, by embracing the auſtere Order of St. *Clare*; he next gave her to underſtand, that a conduct ſo natural and ſo agreeable to her preſent ſituation, would infallibly prevent the noiſe which the exe-

execution of her design would unavoidably make, and would by degrees put a stop to the report of those Miracles wherewith she had so long amused the publick; he concluded with telling her, that the only means she had now left to save her Reputation in this world, and her Soul in the next, was to have no communication with any body out of the Convent, but to bury herself for ever in the obscurity of her retreat.

But *La Cadiere*, whose inclinations were not much guided by the Spirit of God, did not think fit to hearken to such prudent and holy advice; nay, she would not so much as own her impostures to her Confessor, though he was now fully satisfied about them; on the contrary, she still acted the Devotee, and insisted upon quitting the Convent. Father *Girard* left her, and next day, being the 15*th* of *September*, he wrote her the last Letter which she produced in the proceedings, and therein the Father, out of his Care for her Reputation, as was agreeable to the Character of a Confessor, suggests what reasons she might assign for the Change of her Director.

On *September* the 16*th* she left the Monastery, and as she was sensible that this step, together with Father *Girard*'s leaving her, would make a great noise in *Toulon*, she retired to a Country Seat belonging to M. *Pauque*, one of her Relations.

At this Country Seat *La Cadiere* consulted with her two Brothers, the Dominican and the Ecclesiastick, upon the choice of a new Confessor. Father *Girard* was obstinate in being profoundly silent and reserved concerning his Penitent's Miracles; nay, perhaps she might tell her Brothers, in confidence, that F. *Girard* was convinced of

her being a Cheat: they wanted therefore a Director that might revive her Miracles, ſet them off with freſh Luſtre in the world, and place them in ſuch a view that they ſhould not be liable either to be inſulted or ſuſpected. Father *Nicolas*, Prior of the bare-footed *Carmelites*, ſeemed the fitteſt perſon for their purpoſe; he was a Man of a forward, enterpriſing temper, who, contrary to the Cuſtom of his Order, had obtained the Superiority at eight and thirty years of age. He had diſtinguiſhed himſelf, as he pretended, in the College of the Jeſuits at *Avignon*, where he firſt ſtudied, and where no endeavours were ſpared to entice him into the Society; but his nobler Sentiments had raiſed him to the very Top of Mount *Carmel*, from whence he boaſted he had more than once confounded the Jeſuits, and that he had expoſed ſome of their Hereſies in publick diſputes at *Lyons*.

Father *Nicolas*, ſuch as we have deſcribed him, was propoſed to the Biſhop of *Toulon*, as Director to *La Cadiere*, by her Brother the Dominican. The Prelate eaſily conſented to this choice, though he knew but very little of the Man; and he had not yet done talking with Father *Cadiere* about him, when F. *Nicolas* appeared under the pretence of preſenting to him ſome of his Convent next Ordination-day. The Biſhop immediately told him, that he had made choice of him to confeſs the Holy Virgin; and Father *Nicolas* after a little faint reſiſtance accepted of the employment.

The firſt days of F. *Nicolas*'s Direction were ſoon followed by a new Miracle. Father *Girard* had been frequently, but in vain, importuned to ſhew the Croſs which *La Cadiere* had received from Heaven,

Heaven, and given to him: F. *Nicolas*, not ſo reſerved as F. *Girard*, and more zealous to gratify People's devotion to this Croſs, ſolicited his new Penitent ſo warmly upon the head, that at laſt, after a deal of faſting, mortification and prayer, the very ſame Croſs which ſhe had before received from Heaven, and given to Father *Girard*, was found upon her linnen in her box: it was immediately ſhown about; thoſe who had ſeen the firſt, proteſted and ſwore it was the very ſame, they paid it all imaginable honours, they kiſſed it over and over a thouſand times; and thus they were quietly enjoying the fruits of the new injury which *La Cadiere* had done to Heaven, when Father *Girard* thought fit to declare, that he ſtill had the Croſs which *La Cadiere* gave him, and ſhowed it; and at the ſame time ſome body diſcovered the Workman that made them both.

How terrible a Surpriſe was this to the Devotees of the Croſs, to Father *Nicolas*, to *La Cadiere*, and her two Brothers! The latter, enraged againſt Father *Girard* for having expoſed their Impoſtures to the world in ſo convincing a manner, vowed revenge: But what revenge! there never was any thing more horrid or diabolical invented.

Not being able to preſerve the Character of Sanctity which *La Cadiere* had till now maintained, they contrived to impute to the force of Magick, all the extraordinary things that had happened to her, her Viſions, her Extaſies, her Revelations, her Raptures, *&c.* And Father *Girard* was made the firſt mover and author of all theſe diabolical tricks. Thus was that pious and zealous Confeſſor transformed from a State

of

of Sanctity almoſt Angelic, into that of a vile Slave to the Devil.

But as the Charge of Sorcery, by which they intended to blacken and ruin Father *Girard*, could not be ſeriouſly believed by any body, in ſo underſtanding an Age as we live in; they thought it neceſſary to add to this extravagant Accuſation, ſome Object that might move the Paſſions, and excite at leaſt the curioſity, if not the malice of mankind: they pretended therefore that Father *Girard* employed Sorcery upon this Girl, and breathed the Evil Spirit into her, for no other purpoſe but to gratify an infamous Paſſion, and ſecure the enjoyment of her Perſon. They alſo imagined they could, by this means, ſave the young woman's honour, ſeeing ſhe could have no ſhare in the guilt, and ſo make Father *Girard* appear to be the only Criminal.

Accordingly Father *Nicolas*, from that time, conſidered his Penitent as one poſſeſſed by the Devil, that ſtood in need of the Aſſiſtance of the Church. He did the ſame honour to all Father *Girard*'s Penitents, whom he declared equally poſſeſſed, and in the ſame condition with *La Cadiere*.

It muſt be owned, that Father *Nicolas* had a great Reliſh for Exorciſms, and his Taſte was quickly gratified: for ſome days after this *La Cadiere* having acted the Part of a poſſeſſed woman, at the Country houſe where ſhe ſtill continued; Father *Nicolas*, who never ſtirred from her by day or by night, in an inſtant delivered her out of that State by means of ſome Exorciſms; the Charm was diſſolved, the Stigmas vaniſhed, the Hair grew in a moment in the place where formerly the pretended marks

of

of the Crown of Thorns appeared; and having afterwards, at her own desire, kissed a piece of the wood of the real Cross, which Father *Nicolas* held in his hand, she said, that at last she beheld a purer light; that she seemed as if she were just come out of the thickest darkness; and that she knew her Deliverer; to whom she immediately returned her Thanks.

There remained no other glory for Father *Nicolas* to acquire, but that of conquering her violent Inclination for Father *Girard*, for she said she was in a manner forcibly drawn towards him, strive as much as she would against it. But in order to perform this last Cure, Father *Nicolas* had no occasion for the Assistance of Exorcisms, which he had lately employed with such immediate Success; he only told her very plainly, and with unparallelled prudence, that Father *Girard* was too old and too ugly a fellow for such a fine young Lady to be fond of. Would one believe it! This Sentence, plain and natural as it is, had as good an Effect as the Exorcism. The Inclination, or rather the *Furor*, ceased, and was never more heard of.

On the 14th of *October*, which was soon after her delivery from possession, *La Cadiere* came back to *Toulon*. As she was better acquainted than any body with Father *Nicolas*'s Talent at driving out the Devil, she spent the first days after her arrival in informing all those who had been her fellow-penitents under Father *Girard*'s Direction, that they were possessed, and solicited them to employ Father *Nicolas* to exorcise them. Nor did he forget his own interest; he went about from house to house, he talked, he endeavoured to persuade those poor young

women

women that they ſtood in need of his Aſſiſtance: but though he maintained, that almoſt all Father *Girard*'s Penitents were ſo unhappy as to be poſſeſſed by the Evil Spirit, with all his pains and labour he could never get the better of any but two of them, *viz.* *l'Allemande* the Mother, and *la Batarelle*, upon whom he exorciſed, when and where he pleaſed, his wonderful Talent at driving out the Devil.

L'Allemande the Mother is an old woman of 65 at leaſt, who, though ſhe ſeems to have a connual intercouſe with Angels, yet often ſaw the Devil, as ſhe ſaid, and always in groteſque figures.

La Batarelle is a young woman about three and twenty, who has a weak head, and a ſtrong imagination, pretends to have Viſions, and believes them very real. But if they do come from the Devil, 'twas not Father *Girard* that breath'd him into her, ſeeing ſhe had them for above two years before that Father came to *Toulon*, as every body knows.

All theſe Solicitations and Exorciſms could not be ſo ſecretly executed, but they took Air: for it is to be obſerved, that whatever was ſaid or done hitherto, *La Cadiere*'s Poſſeſſion, and Exorciſm, as well as thoſe of *l'Allemande* and *la Batarelle*, were all tranſacted in ſecret, and without any witneſſes: but the preſſing ſolicitations applied to the reſt of Father *Girard*'s Penitents, together with the injurious and misbecoming things that were ſaid againſt him, having diſcovered the myſtery of iniquity, the Biſhop of *Toulon* thought it his Duty to ſearch into the cauſe of the evil, and apply a remedy. For this purpoſe he ordered his Great Vicar to make all the enquiries he could, and then to uſe his Authc-

Authority as he ſhould find occaſion. He having punctually executed his Inſtructions, and diſcovered the Fathers *Cadiere* and *Nicolas* to be the Authors of theſe ſcandalous reports, interdicted them both.

This unforeſeen Stroke ſo provoked theſe two Fathers, that from thenceforth they thought themſelves obliged to keep no meaſures: but before they came to extremities, they endeavoured to ſoften the Biſhop, by promiſing him, that if he would have the goodneſs to recall his Interdiction, there ſhould not a word more be ſaid of Sorcery, Poſſeſſions, or Exorciſms; but that Prelate, who perfectly underſtood the meaning of ſuch Language, told them, that ſince they diſpoſed ſo abſolutely of Demons, and could command them to ſpeak, or impoſe Silence upon them at pleaſure, he did not think it proper to re-inſtate them.

Diſappointed of this only hope, they gave themſelves up to all the rage and fury wherewith they were animated.

One can hardly help thinking that the firſt deſign of theſe two Fathers was only to ruin Father *Girard*, and through him, all the Jeſuits, in the good Opinion of the Biſhop of *Toulon*, who, we may preſume to ſay, has ſome regard for them: but that having failed in that deſign, they have ever ſince done all they could to render them odious to the Publick.

To compaſs this end, they wanted Evidence, by means whereof they might fix the Charge of Sorcery, which they intended to bring againſt Father *Girard*, and from thence infer his committing Spiritual Inceſt with his Penitent. But as the Poſſeſſions and Exorciſms abovementioned,

paſſed altogether in private, and without witneſſes, they contrived the following Scene.

On the Night between the 16th and 17th of *November*, which was three days after they were ſuſpended, the young Prieſt *Cadiere* cried out of the window with all his might, that his Sifter was dying by the hands of the Devil, who was ſtrangling her. Father *Nicolas* was there among the firſt, and called out for Help himſelf; immediately the whole neighbourhood was alarmed, and *La Cadiere*'s Chamber was filled with people in an inſtant. What a Spectacle for the Byſtanders to ſee on one ſide *La Cadiere* ſtretched out upon the floor of her room, ſenſeleſs and motionleſs, with her neck ſwelled, and the ſwelling ſtill riſing towards her mouth; and on the other, the Eccleſiaſtick *Cadiere*, who had taken Prieſts Orders two months before, ſtanding naked to his Shirt, with a violet Stole about his Neck, in one hand Holy Water, and in the other a Ritual which Father *Nicolas* had taken care to bring with him; and that Father himſelf holding a great Crucifix with both his hands, and theſe two together crying out that *La Cadiere* was poſſeſſed, and needed the prayers of all good Chriſtians. Upon this they all immediately fall down upon their knees, they pray, they groan, they are terrified: mean while the young Prieſt had begun to exorciſe her when the two Rectors and the two Lecturers came in, the Exorciſm was interrupted for a moment, to offer them the honour of it; but they having carefully examined *La Cadiere*'s Condition, declared aloud, that they ſaw no Symptons of Poſſeſſion. A Surgeon who happened to be preſent, was of the ſame mind, and ordered ſome body to go to his houſe

and

and bring his Cupping-Glaſſes: no ſooner were they come, but her diſorder vaniſhed, ſhe began to breathe, to open her eyes, and come to herſelf. They made uſe of this interval to lay her upon the bed, but it laſted a very ſhort while; ſhe begun again to twiſt her Arms, her Limbs all grew ſtiff, her Eye-balls roll'd in her head, ſhe made more frightful faces than before, and ſcreamed out aloud; every body was frightened, and begged the Rectors would perform the Exorciſms. They continued to oppoſe it, perceiving no occaſion for it; in the mean time, to ſatisfy in ſome meaſure the deſire of the Company, they repeated the Litanies of the Holy Virgin, and when they came to theſe words *Sancta Trinitas unus Deus*, *La Cadiere* ſaid, *God is a Spirit*; *there is no Trinity.* When they rehearſed the different Myſteries of our Saviour's Life, her contorſions were redoubled: laſtly, when they ſaid *Agnus Dei*, ſhe anſwered in the Dialect of Provence, *There is no Lamb.*

Towards midnight ſhe became a little quieter, and ſo the Miniſters went out, as did moſt of the Company.

About two a clock in the morning, they were ſent for again in great haſte, and to engage them to come, they urged, that *La Cadiere* was dying. As ſoon as they came in, her Brothers told them, that ſhe had talked *Latin*, and had ſaid, *non credo*; and that being asked *what Devil it was that tormented her*, ſhe firſt anſwered, *John Baptiſt Girard*, and afterwards, *the Devil of Uncleanneſs*; that ſhe ſaid another time, *that ſhe had a Legion of Devils in her Body*; but they did not care to relate to them a paſſage, which was occaſioned by the curioſity of a perſon, who having

ving told Father *Nicolas*, that the Latin he ſpoke to *La Cadiere* was too trite and eaſy to underſtand; the Father inſtead of *credis Diabolo*, the terms which he had till then made uſe of, asked her *credis Spiritui immundo?* And as ſhe was entirely ſilent upon this Change of the Expreſſion, our Father concluded her not anſwering, was a ſure proof that ſhe believed in the Devil, according to this Maxim which he quoted, *qui tacet conſentire videtur.* Then one of the two Miniſters coming near her, asked her, *whence her Demon came, and how far Father* Girard *was concerned in it*, &c. To which ſhe immediately replied, with an Air of Reſolution, *I ſhall tell all that in time and place; would you have me confeſs here in public?* Mean time Father *Nicolas* was far from being idle; for whilſt Father *Cadiere* was performing the Exorciſm, he every now and then called out to the Devil in a ſtrong rough Voice: *Come out, wretch that thou art, come out; give place to one ſtronger than thee.*

Thus ended the firſt part of this Scene, which laſted till four in the morning, and then *La Cadiere* being come to her ſelf, wanted reſt, and took it; for ſhe ſlept till nine next morning. But *L'Allemande*, the Mother, coming into *La Cadiere*'s houſe, immediately begun to act the mad or the poſſeſſed woman, ſaying, that *Father* Girard *had appeared to her in the Church of the* Carmelites. *La Cadiere* ſeeing *L'Allemande* behave as if ſhe were poſſeſſed, began again to do the ſame, and to ſpend in acting ſo violent a part the Strength which ſhe had juſt recovered by Reſt. The whole Neighbourhood was preſently alarmed, Father *Nicolas* was among them, and repeated before the Spectators all that had paſſed

paſſed in the Night; but the unbelieving Rectors were called no more. *L'Allemande* did not beſtir her ſelf much; her great Age would not allow her: but *La Cadiere*, who was younger and nimbler than ſhe, topped her part, rolled about the room, and ſcreamed out, ſo as to be heard in the middle of the Street. The Show continued till Night, the door of the houſe being always open; ſo that it was ſucceſſively filled with Perſons of both Sexes, of all Ages and of all Ranks, Citizens, Mechanics, and Officers of the Navy; every one of whom asked *La Cadiere* ſuch queſtions as his Judgment or his Inclination dictated, which ſhe anſwered in a manner, that raiſed both Curioſity and Scandal.

'Twas this public Scene, which is for good reaſons paſſed over in ſilence in *La Cadiere*'s Caſe, that obliged the Biſhop to ſend his Great Vicar next day, attended by the two Miniſters of the City, the Proctor, and the Regiſter of his Court, to enquire into all that had paſſed with relation to theſe pretended Miracles, Poſſeſſions, and Exorciſms. We ſhall not trouble the Public with a further Account of the Proceedings of the Court, which are by this time ſufficiently known to every body. But we cannot help taking notice of two or three particulars in *La Cadiere*'s Caſe.

The firſt is, the pretence that is there made uſe of to invalidate her public retractation of her Charge againſt Father *Girard*. 'Tis ſaid, that being examined on the 25th and 26th of *February*, her anſwers were perfectly agreeable to her Depoſition; but that on the 27th ſhe was made to drink a glaſs of wine faſting, which tafted

taſted very ſalt, and ſo much affected her head, that ſhe did not know even her own Mother; and that being examined while in this Condition, ſhe diſowned all the facts contained in her Depoſition. This retractation ſhe imputes to the Potion that was given her, as well as to the menaces and violence with which ſhe was treated. But whom will they perſuade that there are liquors of ſuch ſpecific virtue, as to make the perſon that drinks them ſpeak juſt what the Preparer would have him?

A Potion may indeed make one either furious or ſtupid; but neither the one nor the other could be the effect of this pretended Draught: For if *La Cadiere* had been furious, the Commiſſioners would undoubtedly have perceived it, ſhe would not have been able either to anſwer or ſign her Anſwers, as ſhe did, and the Examination muſt have been put off. If ſhe had been ſtupid, ſhe could at moſt have anſwered but yes or no. Yet her Anſwers were very long, and ſhe therein did her utmoſt to juſtify herſelf and her relations; and in this ſhe ſeemed to proceed with ſuch particular Caution and Art, as a ſtupid perſon cannot be ſuppoſed capable of. It is therefore reſerved for *La Cadiere* to propoſe ſome third kind of ſpecific Potion, which ſhall determine the drinker to ſuch and ſuch particular Actions: and to maintain ſo odd a Paradox, ſhe muſt have recourſe to Sorcery, her uſual Support and Refuge in diſtreſs

The ſecond thing is her charging the Jeſuits directly with being the Authors of the anonymous Letter ſent to her at *Aix*. This is a new but a very convenient Method of forming an Accuſation: no body would be ſafe if it were allowed,

allowed, ſeeing it is eaſy for a man to get anonymous Letters written to himſelf, and then impute them to his Adverſary.

The next thing to be obſerved is, that *La Cadiere*, and the Author of her Memorial have affected to relate, word for word, ſome parts of the Depoſitions even of ſuch Evidences as were not confronted with them. Whence it appears plainly, that they have a Copy of all the Proceedings; and hence *La Cadiere* pretends to draw this Advantage before the eyes of all the world, that whatever is advanced in her Memorial, is ſupported by the depoſitions of the witneſſes: while Father *Girard*, who knows no more of the Proceedings than his Memory can recollect of what paſſed before his face, is uncapable of ſhewing the unfairneſs of their quotations.

He has therefore no Remedy left, but the Teſtimony of a good Conſcience, that he never ſpoke or acted what he is charged with as reſulting from thoſe Depoſitions, and the Hopes that his Judges will be better informed, by reading the Depoſitions all together, and thereby ſee the Falſity of *La Cadiere*'s State of the Caſe.

'Tis true that in the ſame Memorial *La Cadiere* has endeavoured to inſinuate, that Father *Girard* and the Jeſuits ſaw the Proceedings from time to time. This ſeems to be done with a deſign to perſuade the world, that if in our Anſwer to that Memorial we don't take the ſame liberty, 'tis not becauſe we cannot; and that if we appear reſerved in this particular, 'tis only becauſe we find our ſelves unable to conteſt the Depoſitions. But to this we ſhall make

make no other Anſwer, than that ſince they have a Copy of the Proceedings, we challenge them to publiſh the whole; that the world may decide impartially, which of the two is to blame, Father *Girard* or *La Cadiere*.

FINIS.